1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

by his wife and children, and two brothers and their families, was on his way north to the Ruala (five or six hundred miles mean nothing to these people) to treat with his "Brother" there for the recovery of some thirty Sulkan camels which, he said, a band of unidentified Ruala had driven off.

One of the tents of these Arab gypsies was made of sewn gazelle skins. For tent-pegs they used oryx horns. I observed that these people had no vessels made of wood; all I saw were of leather. In place of rugs and cushions they used the skins of asses, ostriches, panthers, and antelopes. Their clothing, too, excepting the shepherd's cloaks, was made of pelts and hides.

Faris proposed to Ralib that he should guide us into the Nufud and promised to charge himself with the matter of the camels and round them up as soon as he returned to the tribe; Ralib's family, meanwhile, were to wander northward without him. Ralib accepted; and soon thereafter we departed from the wild Jabal Tubayk.

We had followed Ralib's lead for several uneventful days when, on reaching a *wadi*, he pointed out the fresh tracks of a panther. Leaving our camels behind under guard, we followed the trail on horseback for some distance, when suddenly our mares snorted through wide-open nostrils; they had winded the beast of prey. We dismounted and crept cautiously towards an escarpment, where Ralib surmised the panther was in hiding. It had been there, in fact, but its tracks led farther: Ralib, the Sleyb, made sure that the panther had struck down a gazelle in that very place and had dragged it off. The

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fires and their hides[1] are cut up for water-bags, belts, and sandals.

In the grey of one morning I noticed a woman moving amongst the resting animals. Whenever she saw a female camel get up, she would hurry and catch the urine, for which she was waiting, in a bowl she carried for the purpose. The camel's urine smells sweetly of herbs and aromatic plants, it must be remembered. Returning to her tent, one side of which was open, I saw her gather the loose tresses of her little daughter's hair in her hand and dip them into this much-prized hair-wash. She then combed, parted and braided the damp black hair into the usual lovelocks. Again I saw her return to the camels; but suddenly she sat down. A moment later she rose again, threw away her bowl, and hurried back toward her tent, but collapsed before she had gone far. I sprang up and ran to her.

She said never a word as I tried to help her to her feet; she only withdrew her arms from my hold and cowered on the ground. Then I noticed that she was in labour. As there was no adult within hearing, I called to the woman's little girls to bring bedding and sheepskins. With these I made a couch for her, right among the camels, sent the children back to the tent, and planted myself as a screen before the woman with a sheepskin held over her. Thus she gave birth to her first son.

Presently her husband arrived and two slaves of Faris's. The father picked up the newly born babe, and the three men ran to a camel, kicked it in the hip to make it rise, and with their right hands continued to massage the beast's right flank until it let down urine. With this

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136 weak sight, but its sense of hearing and smell are excellent. The female protects her young with her horns.

The *baḳar al-maha* (or *baḳar al-waḥaš*), Beatrix antelope, attains the size of a one-year-old calf. It is white and has straight sharp horns, with which it defends itself against dogs. During the day it is most fond of frequenting the deep funnel-shaped pits of the sandy desert an-Nefûd. In the summer, when the Bedouins do not encamp in the Nefûd, it grazes quite freely even during the day, while in the rainy season it goes out to the pasture only at night and is very timid. If it is alarmed it will flee for a whole day without stopping. [224] Its sight is bad. A huntsman in a white shirt can approach to within gunshot of it if he advances against the wind behind a white horse or camel. The male is called *ṯôr*, the female [281] *bḳara*, the young *ʿeǧel*. Its flesh is very tasty. The skin is used for making water bags or coverings, and from the fat [293] skin at the back of the neck, known as *ʿarʿara*, the Bedouins sew gauntlets, *daraḳe*, for protecting the hand against saber wounds.

The *ẓbi*, gazelle, forms whole flocks, *ǧemîle*, in al-Ḥamâd, especially in the territory of al-Manâẓer on the southern border of Palmyrena. The male is called *tejs*, the female *ʿanz*, the young *ḫišf* (or *ṛazâl*). The gazelle is known as *rîm* if it is white, *ʿefri* if it is white beneath its belly and yellowish on its back, and *ḥemri* if it is of a pinkish tint.

224 The best gazelle hunters are the men of the Ṣlejb tribe. Their favorite method is to hunt in twos. One does the driving, *ḥawwâš*, the other the hunting, *ḳannâṣ*. The one who does the driving wraps skins, *ḥabbâǰât*, round his knees and elbows and crawls on them towards the flock of gazelles, endeavoring to drive them up to the hidden marksman. In a single day they capture ten to twenty gazelles.

In al-Manâẓer the gazelles are driven into extensive enclosures. A wall about one and a half meters high, shaped like a figure eight, is built of stone without mortar. The lower loop is only half finished. Where the two loops meet, a narrow opening, *ṭenijje* (or *ẓejž*), is left. At several places portions of the wall enclosing the upper loop are a little lower than the rest of the wall. At each of these places a hole two or three meters deep is dug outside the enclosure. The flock of gazelles is cautiously driven into the lower uncompleted loop. This is soon accomplished, because the two walls are about

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

415 kneading of dough; a *miswâṭ*, or large spoon for the mixing of foods; a *meṭ'ûbe*, or deep vessel provided with an outlet, from which one may drink and for use in measuring, *čêl*, butter.

The following vessels are of copper: *židr*, a large kettle with two rings by which it is carried and holding 80 liters; *ṭâse*, the same as a *židr* except that it holds only 20 liters; *ṭwâjse* (sic!), which holds 8 liters; *ṛallâje*, a small plate with a handle for the warming of butter; *saḥale*, a dish 20 centimeters in depth and 42 centimeters in width; *ṣaḥen* (or *ṣaḥn*), a large shallow pan for eating from (Fig. 29); a kettle always rests on three stones, *hawâdi*.

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281 415

[492]

FIGS. 11, 12—Kenn litters.

The women also make various vessels of hide. They rub half the hide of a camel, *ṣafḥa*, with salt, *tamleḥha*, and dough prepared from wheat or barley flour, *tatmorha*. They then leave it for five to seven days rolled up in a shady place. Afterwards they scrape away the remains of the flesh and all the hair and, after stretching the hide, they lay it in a tanning mixture made of *arṭa* or *neǧib* roots. The former is collected by the women themselves, but the latter is bought. Finally they rub the prepared hide thoroughly with the marrow of camel's bones or with camel's fat, *widak*, and from it they cut out and stitch, *teḫarrezha*, water bags, *râwije* (pl., *rwâj*).

415 These bags resemble large knapsacks. In the two upper corners are stitched firm leather loops, *ḫruba*, midway between which is an opening about 20 centimeters in diameter, *famm*, through which the *râwije* is filled. When the bag has been filled, the hide is stretched over this opening and tied up. At the right lower corner there is left an outlet about two centimeters in diameter, around which is a stout piece of hide, *'ezle*. This outlet is stopped with a wooden peg, *'ûd*, and tied round with a thin string of camel's hair. Through the

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loops, *ḫruba*, are drawn coarse ropes, *'oṣob*, by which two *ruâj* are always tied to the camel's saddle, *mesâme*. A water bag of this kind will hold as much as 120 liters. Smaller water bags are known as *ḳrab*. A *žirbe kwejtijje* is made of oxhide and holds about 80 liters; a *žirbe baṛdâdijje* is made of a

Fig. 13—Ḳeus litters.

large goatskin and holds 60 liters; a *žirbe Šâmijje*, made at Damascus for the use of pilgrims, is likewise made of goatskin and holds 50 liters, while a *žirbe neǧdijje* (Fig. 19) of goatskin holds 40 liters. Smaller than the *žirbe* is the *ǧûd*, which will hold 20 liters of water and is carried by a single camel rider.

The *semîl* is a leather sack for sour milk. The *šakwa* is a small sack in which the herdsman keeps milk. The *ṣarf* or *naḫw* is a leather bag holding about 15 liters, in which dates or butter are kept. The *'ekka'* is a smaller bag which will hold 5 to 7 liters of butter.

The women also make buckets, *delw* (pl., *dli*), of hide. A bucket for 2 to 3 liters is called *ḳalaṣ*; a *ṣifra* contains 10 to 15 liters, and a *delw al-čebîr* 20 to 30 liters of water, so that two men are needed to draw it up.

The water trough, *ḥawz* (pl., *ḥijâṣ*) (Figs. 20, 21, 22) also made by the women, consists of a leather bowl, *ṭawra*,

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paid a visit to his uncle camping with the Šammar. The childless uncle meant to make him his heir, but the youth yearned for his comrades and after a stay of six days prepared to leave again.

Verse 1. *Wsaḳ* means the same as *šidd*, "to saddle a camel." *Dirt al-warč* means "the rider crossing his legs above

FIGS. 47, 48—Riding camels.

the knees." 2. *Ḳalaṣ* is a leather bucket holding about six liters, such as the raiders take with them. Some camels drink only when there is still plenty of water in the bucket and stop as soon as their lips touch the bottom. *Afarrah* (for *aṭarrah*) means "to be urged to drink with the sounds *ṭerr ṭerr!*" *Žwâ'ed* are saddle covers made of the skin of the black Neǧd goat, which has long, fine, slightly curly hair. The skin is tanned without the hair being taken off; this is clipped short and holes for both the front and back saddle knobs are made; it is then hemmed and laid on the saddle with the hair uppermost. When watered the she-camels crowd so that their saddles touch. 3. The *ḳaṭa'* sand grouse nests on small patches of flat ground in hilly country, *ḥazm*. It sits quietly till the rider comes near, when it flies up suddenly, striking the eggs with its legs and thus disturbing them. Its flight is very noisy, somewhat resembling the sound of the word *ṭerr*